1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

476 branches) from the hillsides to the house. But the most frequently described and the most romantic arrangements are the *nychteria*, or the groups of 573 women who work together in the evening:

> In the nychteria women help each other finish lighter types of work such as carding, the breaking and cleaning of almonds, cornhusking, kneading of ring biscuits, and the like. In these nocturnal pursuits in certain places customs are strict and men are strictly forbidden to participate. Because this type of work is housework and is carried out in the late hours of the day, it usually takes the form of a social gathering. Drinks and roasted chickpeas are offered, jokes are told, games are played, stories and anecdotes are told, and there is singing and dancing.[1]

[562] [574] [535] [533]

[372] Once in a while this dancing may last until dawn. In the summertime, especially, the women gather in the village lanes and spin by the light of the moon or a torch of resinous wood.

476 When a woman, whose husband is dead or off in the army, needs help which no kinship group can provide, she will go to the head of some other [589] family and say: "My son has gone into the army. I have only daughters. If you will help me in man's work my daughters will help you." They then become *kollegoi* (colleagues or partners) and carry out the agreed-upon obligations.

These examples are not intended to cover the wide range of mutual-aid [226] activities, but they serve to highlight their main features. Fishermen have [241] numerous arrangements for helping one another; farmers may rent a field [422] and work it jointly, or even own olive or nut trees in common. In general, these mutual-aid arrangements are viewed as quite different from landlord-tenant contracts which occurred in many forms before the land redistribution in the 1920s. Those tied together in mutual-aid agreements think of themselves as coequal and not as superior and subordinate partners. Nor do these mutual-aid traditions ordinarily apply to cases where money alone is given as full payment for services received. Instead, they make it possible for villagers to meet many of their important needs without having to pay money for services rendered. The mutual-aid practices discussed here differ also from what might be called philanthropy or deeds done for "the good of the soul" which will be looked at more closely in connection with the villager's religion.

[157] Beyond any question, there is a strong strain of cooperation even among the individualistic Greeks. Although somewhat overidealized, the following comment by T. K. Papaspyropoulos about his Peloponnesian village portrays the essence of mutual aid there:

> When somebody gets sick everybody goes to visit him and look after him. When a young girl gets married all the village goes and helps. When they sow, plow, winnow, or do any other village tasks one person helps the other.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

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10. Print Hudson, *1952 Agricultural Report — Greece* (American Embassy, Athens, Dispatch No. 771, January 3, 1953), comments: "The foundation of the cooperative movement is the 8,700 village cooperatives (including fishing and forestry as well as farm coops). The total membership was 684,000 at the beginning of 1952. In each Nomos is found a Union of the Cooperatives of that region. This organization supplies the village cooperative with production credit obtained from the Agricultural Bank. In some districts more than one Union may be found, with the total for Greece being over one hundred. Most of the Unions belong to the Panhellenic Confederation of Unions of Agricultural Cooperatives with headquarters in Athens. Those in control of this Federation so centralize and direct the program of Agricultural cooperatives that it often works to the disadvantage of the movement by eliminating farmer participation. . . ." In addition to the geographical organization of the cooperatives, described above, there are several commodity cooperative associations. These include:

1. *KYDEP.* The Central Organization for the Administration of Indigenous Products. It collects quite a number of products under the Government's price support program. During 1952 it collected only wheat and rye.
2. *SEKE.* The Association of Tobacco Growers' Cooperative Unions, Ltd.
3. *KSOS.* The Union of Sultana Growers' Cooperatives. In 1952 this organization collected nearly 7,000 tons of sultanas (grapes).
4. *ELAIOURGIKE.* The Central Union of Olive Oil Producers.

It often happens that the village cooperatives indicate a certain degree of dissatisfaction with the commodity associations, particularly because of their high costs in handling the products.

Chapter XI. The Village Coffeehouse

1. Near East Foundation, *et al.*, mimeographed village studies, "A Village in the Arta Plain" (Athens, Spring 1951).
2. *Idem*, "A Mountain Village, Grammos Area" (Athens, March 1952).
3. *Idem*, "A Village in the Serres Plains" (Athens, December 1951).
4. *Idem*, "A Macedonian Village" (Athens, May 1951).
5. Chester Bowles, *Ideas, People and Peace* (New York, 1958), p. 86.
6. John Democritos Photiadis, "The Coffee House and Its Role in Stavroupolis, Greece" (unpublished master's thesis, Cornell University, 1956).
7. Near East Foundation, *et al.*, "A 'Control' Village in Macedonia" (Athens, November 1951).
8. *Idem*, "A Village in the Agrinion Area" (Athens, October 1951).

Chapter XII. Local Government

1. United States Economic Cooperation Administration, Civil Government Division, *Facts on Greek Local Government: A Preliminary Outline* (Athens, December 15, 1950), p. 2 (mimeographed).
2. K. Koukkidi, *To Pnevma tou Synergatismou ton Neoteron Hellenon kai t'Ambelakia, o Protos Synetairismos tou Kosmou* (The Spirit of Cooperation of Modern Greeks and Ambelakia, the First Cooperative of the World) (Athens, 1948).
3. *Ibid.*, p. 46.
4. United States Economic Cooperation Administration, *Facts*, p. 7.
5. United States Economic Cooperation Administration, *Revitalizing Greek Local Government: Special Supplement*, Report 67, p. 3 (mimeographed).
6. Frank Smothers, William Hardy McNeill, Elizabeth Darbishire McNeill, *Report on the Greeks: Findings of a Twentieth Century Fund Team Which Surveyed*